Pac Theo Sem
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THE PACIFIC

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SUCCESS.

I hold that man alone succeeds
Whose life is crowned by noble deeds,
Who cares not for the world's applause
But scorns vain custom's outgrown laws;
Who feels not dwarfed by nature's show,
But deep within himself doth know
That conscious man is greater far
Than ocean, land, or distant star;
Who does not count his wealth by gold,
His worth by office he may hold,
But feels himself, as man alone,
As good as king upon a throne;
Who, battling 'gainst each seeming wrong,
Can meet disaster with a song,
Feel sure of victory in defeat,
And rise refreshed the foe to meet;
Who only lives the world to bless,
Can never fail—he is success.

—Henry Victor Morgan.

Pacific Theological Seminary Berkeley, Calif.

THE PACIFIC

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THE BRITISH NATIONAL ECONOMY CAMPAIGN.

In order to meet the burden of the long-continued war, which gives yet no indications of cessation in the near future, the United Kingdom has been divided into two hundred and twenty-five districts in each of which has been inaugurated an economy campaign.

It was stated in an article in the February number of the Nineteenth Century that unless a change came "the country would before long be face to face with the necessity of making peace for sheer lack of the financial means to carry on the war." The writer continued: "The sands are running out, and the nation is eating, drinking and making merry while the night is rapidly approaching when its soul will be required of it. * * * And it is perhaps the most tragic part of the whole situation that the mass of the people are not unpatriotic—far from it. If there is one subject on which they are practically united it is in the determination to win the war; but because they are ignorant of financial and economic laws and cannot understand or even begin to think in the terms of these laws, we stand in imminent peril of losing everything for which we have already made such immense sacrifice of blood and treasure."

The last issue of the The English Review, one of the great London monthlies, contained an article in which was this paragraph:

When war broke out the whole nation was at a white heat of enthusiasm. It was prepared to make any sort of sacrifice, submit to any kind of compulsion, surrender all its rights."

But a change is noted by the writer: "The rich man drinks more champagne than ever; the workman buys jewelry and pianos for his women-folk; and bottles of whisky for himself. The war is not forgotten but it is looked upon as a means of livelihood, a way to get rich quick, an easy road to pleasure. All idea of suffering and self-sacrifice has gone and left in its place a selfish desire to make the most out of a conflict which many people think of as a blessing in disguise."

After citing waste and extravagance on the part of the government and corruption on the part of employees, and the piling up of huge private fortunes out of the war, the Review writer says: "I still believe that England will awake some day and insist upon economy, efficiency and honesty."

Finally the matter was taken up in parliament. Lord Kitchener, Mr. McKenna, Mr. Balfour and others urged action and the national economy campaign was started. Mr. McKenna said:

"We have got to take stock of our daily habits and to see by close examination how much we can really give up of our expenditure without real detriment to our powers of work, and without sacrificing the obligations to others which we have undertaken."

Economy had been urged for many months before the matter was officially considered, and almost everybody was pointing out how his neighbor should make use of his money—regardless, so his neighbor thought, of the beam in his own eye.

One housewife put up this question: "Will the men who are making these appeals for retrenchment kindly give their own servants one-quarter the amount of sugar, jam, meat, bacon, etc., to which they have been accustomed and then let the rest of us know how the scheme works?"

Many persons who for years had denied themselves of everything except the bare necessities of life were unable to see why they should be asked to go on stinting themselves now that wages were higher or profits better when at the same time others all around them were living in luxury despite certain retrenchments by them. It was pointed out that men in high government places held on graspingly to their salaries while making suggestions as to the duty of the masses. More example and less precept was called for. Sharp criticism reached its acme when the Lord Mayor of London, after the Government had acted, went in usual splendor to a great Guildhall meeting to help start the economy campaign. It was remarked that he might better have gone on foot than in all the splendid equipage.

In the large procession to the Guildhall meeting there were many connected with the Government, and one journal remarked: It is no wonder that many of the sightseers looked on with surprise at the grandeur of the conveyances and the elaborate provisions for personal comfort even at the head of the great gathering called to encourage the movement for civic and individual saving."

Mindful of such criticism when Mr. Balfour came to speak on the need for the national economy campaign he very tactfully remarked:

"What is much more important, I think, than suggesting to individuals or to classes what particular form of luxury or unnecessary expenditure they should give up, is to make every man understand that he should look around at his own expenditure and say: How much of it can I give up in order that I may relieve the national burden and help the national cause?"

There was however, Mr. Balfour said, one suggestion which he would make, and he continued: "There are large classes of the community, both of capitalists and wage earners, and others, whose incomes during the war are considerably greater than they were in times of peace. I do not lay down any hard and fast rule, but I do say with great confidence to every man and woman who is thus situated that the burden of proof lies upon them to show why the expenditure of this additional income which has poured into their pockets through the war should not be postponed till after the war. I do not wish to put it too severely or too harshly or too rigidly, for it cannot be in all cases, but I do say the burden of proof lies on every

person whose profits or wages are increased by the war to show why they should not lend that extra profit or wage to the state and enjoy the ample interest which the state will provide upon it."

One of the first posters issued in England by the National Organizing Committee for War Savings contained these suggestions: "Don't buy new clothes needlessly. Don't be ashamed of wearing old clothes in war time. Don't use a motor-car or motor-cycle for pleasure purposes."

Is there anything in these war time experiences in Europe by which the people of our country should profit? There is a great deal. This will be a new world after the war. Old things are passing away; they are becoming new. But today the American people stand as the most spend-thrift people on the face of the earth. We along with the other nations of the world face a new era—an era in which we have got to learn and practice, economy. And yet more —we must add efficiency and brotherhood.

On his arrival recently in New York from England, Sidney Brooks wrote:

"New York, always a feverish and pleasure-loving city, is today simply drunk with money. Even during the hight of the steel boom of 12 or 13 years ago when every train from the West seemed to bring fresh carloads of brand new millionaires, the metropolis was not so openly reeling with dollars as it is at this moment, when the gayest 'season' of its history is drawing to a close. It almost appalls an Englishman to find there in full swing the old rotten life that we in England have put completely behind us. And it appalls him still more to reflect that a bare two years ago he was leading, if one allows for the extra intensity that New York throws into all its activities, very much the same life himself."

It remains to be seen of course how far behind them the people of England have put what Brooks calls the old rotten life and whether it will not soon come to the front again with very many. But the vision has been seen, a Voice has been heard, and these will abide and will work out their end—our end, mankind's end.

Dr. Bade of Pacific Theological Seminary received recently from Theodore Roosevelt a letter in appreciation of his book, "The Old Testament in the Light of Today." Colonel Roosevelt received the book just before his departure for South America and spent the first two days of the voyage in reading it. Concerning the book Roosevelt writes: "I have enjoyed it so much and profited so much by it that I cannot forbear writing to tell you so. I have always acted along the general lines you have laid out, but you have now given me good reasons for my action and also greatly clarified my position." Mr. Roosevelt says further: "I wish you had spoken a little more of Micah, always a favorite of mine." And as to the book of Judges which contains much that is morally objectionable and which some Christian people say they would drop out of the canon altogether, he says: "I should like to read a study of yours about the book of Judges." Among the significant things said by Roosevelt about Dr. Bade's book is this: "I wish I had been able to read it before delivering those six lectures of mine in Berkeley." The lectures referred to were on "Realizable Ideals," and Mr. Roosevelt made use therein of some of the ever-living Old Testament truths as they relate to the life of today.

PACIFIC COAST NOTES.

The Presbyterians have a college at Boise, Idaho, called the College of Idaho. A campaign is on for an endowment of $500,000.

The University of Southern California, a Methodist educational institution, located in Los Angeles, is working to bring its endowment up to two million dollars.

Plymouth Congregational Church, Seattle, has adopted a budget of $19,525 for current expenses for 1916; and $8,400 for benevolences. There are now 970 resident members.

The largest giver to the increased endowment fund for Occidental College at Eagle Rock, California, is Mr. O. T. Johnson of Los Angeles. He pledges $166,000. Previously he had given $200,000. Two pledges of $50,000 each have been made.

When Miss Kate C. McBeth, who had worked among the Nez Perces Indians in Idaho for forty-two years, passed into the other life not long ago, her funeral sermon was preached by an Indian preacher whom she began to instruct when a boy and whom she led into the ministry.

Dr. Frederick Perry Noble, one of the editors of the Spokane Spokesman-Review, spoke to the students of Whitman College on "Culture and Service." He gave a powerful and rich treatment of his theme, showing by many historical examples that the highest mission of culture is service.

Some of the changes in North Yakima, Washington, after two months of prohibition: Three new restaurants, or lunch counters opened, one new candy store, three saloons transformed into bowling alleys or poolrooms. Trade better and collections easier.

The population of British Columbia has been reduced to the extent of twenty-five per cent since the outbreak of the war in Europe. About 25,000 men have gone to the war. The cessation of railroad work has caused an exodus of 20,000 laborers; and general depression accounts for the loss of 50,000 more.

The First United Brethren Church of Los Angeles has received a bequest of $60,000. Only fifty per cent of the income can be used by the Los Angeles church itself. The other half must go to extension work on the Pacific Coast. The same donor, Mrs. Sarah Baker of Monrovia, gave the Los Angeles church recently a lot for a parsonage site worth $4,000. Philomath College in Oregon received $30,000 from the same source.

Since the coming of prohibition in Arizona there has been a great change among the Indians at the Yuma School just across the line in California. Since the first of January, 1915, not an Indian has been known to take an intoxcating drink. Previously not less than ten were arrested day after day on the reservation. At Yuma, Arizona, the saloons have been replaced with clean business enterprises, and all in all there has been a great renovation.

Dr. Sydney Strong of Queen Anne Congregational Church, Seattle, remarked in a recent sermon: "A campaign for killing off lies should be begun by church clubs, commercial clubs, legislatures, newspapers and pulpits. An ounce of prevention is worth a pound of cure—as applied

to international affairs. Our legislators and business men should be devising methods for removing causes of international friction. Dr. Sidney L. Gulick has a plan of Comprehensive Immigration which would remove causes of friction between us and the Orient, besides safe-guarding all our national interests. America has indulged a few times in acts of friendship toward Japan and China, which, if occasionally repeated, would make war with the Orient forever impossible. International scandal mongers and alarmists should be sat down on. This war time is their great opportunity. The newspapers in the State are acting about war just as they did about Prohibition. The very papers who now acknowledge that they made a mistake in fighting for liquor are now fighting for armament—and for the same reason. They are using the same tactics; appealing to prejudice, fears, and not hesitating to twist the truth. One can not escape the opinion that to chronicle peace among the nations would be a real disappointment to our editors; for the biggest type and the scare headlines are brought out when the nation smells powder. However I do not believe that the people can be swept off their feet. Only yesterday I received word: one from a Boston editor, the other from a Chicago clergyman, the other from a Seattle labor leader. The editor is a chip of Plymouth Rock; the clergyman was reared in the mountains of Kentucky; and the labor leader came from the Green Isle. They entirely agree in believing that the proposed program for what is termed Preparedness can not be put over on the people—for the people do not all live in Buncombe County, although the most of them take an occasional journey there. In the background of our citizenship is a higher patriotism, a Christian citizenship, which has not yet been aroused and which in the end determines things. The higher patriotism believes that human nature can be changed; that wars are unnecessary and can be eliminated, that a world patriotism must replace purely national patriotism, and that Christianity can and must be made to work in this modern world."

The Rev. Orville J. Nave, who is chaplain of the city and county jails in Los Angeles, says that he spends considerable time in the jails and states his findings as follows: "In our jails men and women are sullen. They 'cuss' the courts, the police, the city government, the existing social, economic and industrial order, as hostilely as any anarchist in the country can do, and this is going on all the time. Our jails are moral pest-houses. The conditions are at the worst. They cannot be worse. There are represntatives in larger or smaller number in the crowds in our cells of men schooled in crime. They have listened to agitators on the streets, some of them, themselves, being agitators, until they have by heart the stock talk of the most dangerous elements of society. They talk in the cells, of course. I hear them, and I argue with them; I know what I am writing about. The large majority of the prisoners are young fellows, in on their first offense, for from 30 to 60 or 90 days. They are in schools of anarchy; in schools where the most rabid and bad men talk, and do most of the talking. They have nothing to do, but talk and brood, and get and keep sour, and blame everything and everybody. They are crowded together; the atmosphere is bad. It requires only one or two of these moral derelicts to man these schools, and they are always on the job. The rest are willing listeners, for they are under that same condemnation with the preacher of discontent and contumacy. There is no one to answer the preachments. These are schools with teachers; the cities' schools. The cities contrived them, and boards and clothes the teachers and gives them all their time for their work. Religion is scoffed at. Christians are held up to ridicule; everything is wrong. What is the effect on these first offenders, who by thousands pass through the jails of our cities? They come out worse than they were when they were put in jail." Mr. Nave expresses the judgment that the system is wrong. He states that the cities of Washington, Cleveland, Milwaukee, and others have demonstrated a better way. When in Washington attending the Grand Encampment last year, Chaplain Nave investigated the system in that city. The Washington plan is the hospital plan. It serves to awaken the moral sense, to open blind eyes. And so Chaplain Nave indorses the suggestion of Mayor Sebastian of Los Angeles that the city utilize the thousands of acres of land owned by it along the Owens River aqueduct, and put the prisoners to work there. With this fresh air and sunshine, and lessons in industry, he believes that the movement will be for many of them forward toward better lives.

CHRONICLE AND COMMENT.

There are more Sunday-school scholars enrolled in Chicago than in any other city of this country.

In anticipation of an enrollment the next year of 20,000 students, Columbia University trustees have arranged a four-million-dollar budget.

Judge Alton B. Parker, of New York, former candidate for President, in a recent address in New York, urged a limitation of all Sunday work.

A church in Toledo, Ohio, serves a low-priced lunch to the office-workers and clerks in the neighborhood each Tuesday noon, thus getting into personal sympathetic touch with them.

An Indianapolis layman, who attended the meetings of the Laymen's Missionary Convention in that city says: "Knowing what I do now I would have paid ten dollars for my button instead of one dollar."

An English schoolmaster, who enlisted and went to the war, being asked whether he was sorry to leave the school, replied: "Not altogether. I am sorry to leave the boys, but I am tired of education which does not educate."

The Rev. Dr. Cadman of Central Congregational Church, Brooklyn, New York, remarked in a recent address: "The Christianity that owns pews in the churches as it does lots in the cemeteries, and is equally alive in both places, is going to be wiped out by the war."

An English woman, ill recently with a bad fever, apologized to the doctor what attended her, and remarked afterward that in these days of suffering and disaster because of the war, nothing less than a broken leg or a smashed head would have given her any feeling that she had a right to be ill and have a doctor.

A whisky paper published in Cincinnati, and called "Home Rule," has changed its name to "Timely Topics." In a day when the temperance forces have the liquor forces on the run, anything the latter can put forth is regarded by them as timely. But the letters of doom for the saloon are written aloft everywhere; and nothing the liquor forces can do will avail.

The Hon. John W. Foster, former U. S. Minister to China and for many years the adviser of the Chinese Government, has been given the highest decoration in the gift of the Chinese ruler—the decoration of the first class of the Order of the Golden Grain. It came to him in Washington on his 80th birthday. Mr. Foster has been for fifty years an elder in the Presbyterian Church, and this service was recognized by Washington churches on his 80th anniversary.

The secretary of the American Seamen's Friend Society, of New York, who returned recently from a visit to Panama, says: "Hundreds of seamen are in the port of Cristobal, Colon, at the Atlantic end of the canal, every night, and as yet there is no special provision for the social and religious needs of these men. The American people should carry on aggressive Christian work that will maintain a high type of character for themselves and be of value as an object lesson and incentive to better things among other residents of the Canal Zone."

Dr. John H. Finley, State Commissioner of Education in New York, advocates the reading of the Bible in the public schools. "It is my earnest hope that men of all faiths may agree and come to some understanding upon a reading of the Scriptures in the schools. I grant that such reading will be criticised and make for much discord, but at the same time I believe that a happy solution of the problem can be that, so that our children will have a better understanding of life. The time has come for all of us, no matter what creed we hold, to co-operate at the door of the school."

The Associate Congregational Church of Baltimore has been using the following suggestive welcome card: "We give cordial welcome in our Father's house: To all our brothers and sisters, of every religious name, who come into our midst, for we are all one in Christ; to all sorts and conditions of men who need sympathy and help; to all who want to live true lives, serving God in their day and generation; to rich and poor, young and old, learned or ignorant, and specially to all who mourn and need comfort; to all who are tired and discouraged; to all who are lonely and perplexed and need a friend and good cheer; to all who seek God and want to pray and feel after him, if haply they may find him to their souls' joy. To all these and whomsoever will we give most heartfelt and sincere welcome."

A student of missionary work writes: "One wonders whether there is anywhere else in the world a city where mission agencies have drawn together in as many efficient and hopeful undertakings as in Nanking. Foremost among these is the university, in which Methodists, Presbyterians, Christians and Northern Baptists are working, together with Southern Presbyterians, Methodists and Southern Baptists. The university has a noble site on the slope near the drum tower, looking out over the city and far away to Purple mountain, beyond its walls, where the agricultural department of the university is at work. This department is redeeming waste land, providing homes for the homeless and winning the confidence and good will of the officials to such an extent that the national government in Peking has closed its forestry school there and sent its students to Nanking University for instruction under government support."

Detroit is raising $300,000 for a new Y. W. C. A. building. One-half of the amount was pledged in two days. Although the building now in use is comparatively modern it is no longer ample for the work. A correspondent of the Herald and Presbyter writes: "Detroit may be a little slow in raising money for church extension or any purely church needs, but when it comes to such causes as hospitals, Y. M. C. A. or Y. W. C. A. the case is different. Christian men of large means, and even many men who make no claim to be Christians, accept the responsibility of undenominational or interdenominational work. This is not altogether to be wondered at. The needs of young men and women, without homes in the city, and the even more pressing needs of the sick and helpless, appeal to the latent humanity of business men, and they accept the responsibility." At the end of six days considerably more than $300,000 was pledged.

PREFER TO BE CALLED DISCIPLES OF CHRIST.

It seems that leaders among those Christian people that we and many others find it so difficult to designate prefer to be known as Disciples of Christ rather than as The Christian Church. The editor emeritus of The Christian Evangelist of St. Louis, their leading paper, has been spending the winter at Claremont. Writing in the last issue of the paper concerning the Laymen's Missionary Convention in Los Angeles, he says:

"Several of the speakers at the convention, besides the writer, strongly emphasized the necessity of unity among Christians in order that the church might accomplish its task. Bishop Bell, of the United Brethren Church, was especially strong on that point. Only once were the proprieties of Christian fraternity violated, and that, fortunately, was in the speech just preceding the one by the 'Easy Chair' Editor. The speaker referred to us as the 'Campbellite-Baptist-Christians.' No offense, we suppose, was intended, but if not, it showed culpable ignorance of the spirit of the Disciples, who refuse to be hyphenated Christians. It gave us an opportunity of good-naturedly rebuking the use of all party names and party spirit in a great union convention like this, where we were striving to be one in order that the world might be converted. When after quoting Jesus' prayer, we said, 'This world will never be converted by a divided church,' and that 'party names should be forgotten in the presence of the name that is above every name, and party interests sink out of sight before the cause that is above every cause,' the response from the great audience was not from Disciples alone—though you may be sure they joined in it with a will—but was general enough to show what the sentiment of the convention was on that subject. Our people were referred to in the convention literature as 'Christians,' which, besides confusing us with a smaller body that is incorporated as 'The Christian Church,' makes it somewhat embarrassing to refer to us without seeming to be invidious. 'The Christian Church at Hope and Eleventh streets,' or any other locality, is not objectionable, but to speak of ourselves as 'The Christian Church' in general is as unscriptural as it is immodest. 'Disciples of Christ' is not offensive to others, is humble, meaning learners of Christ, and serves to distinguish us from all others—the only purpose of any name. Greater uniformity of practice in this respect would prevent confusion and misunderstanding."

Nevertheless, all Christians are disciples of Christ, and the difficulty remains. The confusion, however, is not as great as it is when Christian is the designation.

When these Christian brethren whom we are now considering will drop their insistence on things not essential, and all others will do likewise and come together in real unity, all can then be nothing but Christian churches. Then, instead of saying the "First Presbyterian Church" or the "First Methodist Church," or the "First Congregational Church," we will say the "First Christian Church." We believe that we speak the truth when we say that there is no other denomination so desirous of and so ready for this as the Congregational. None other that has done so much to bring it. That which in the main differentiates the Disciples of Christ and the Baptists from the Congregationalists is their insistence on immersion as the mode of baptism—or that immersion and nothing else is baptism.

NOTES ON PRESENT DAY LIFE IN ENGLAND.

Two hundred and fifty Welsh theological students and ministers enlisted in the British army the first week in February.

The British board of agriculture has asked farmers to make the greatest possible use of fertilizers so as to make up for the deficiency of labor.

A soldier charged in a London police court with drunkenness said that he had taken eau de cologne and that many soldiers had been drinking it since the liquor restrictions were enacted.

At a recent meeting in London addressed by Miss Sylvia Pankhurst, Mrs. Despard and others, resolutions were adopted calling for the immediate release of Mrs. Nellie Best, sentenced to six months' imprisonment for statements calculated to prejudice recruiting.

The London Spectator expresses the judgment that the war will not only make Britain a new but a nobler and a stronger nation. "We do not believe and never have believed in the talk about the nation coming out of the war ruined and crippled and with no capacity to rebuild our civilization."

A Britisher says in the London Times: "I do not propose to be an authority on the ethics of the cinema, but surely when some one has the effrontery to throw on the screen what purports to be the murder of Miss Cavell by the Germans it is time for decent people to protest against this pandering to morbid brutality."

In an article with the caption "Through German Eyes," a London daily quotes a German one as saying: "The war against England cannot last forever, and peace between the two countries must and will come some day. But we shall only gain John Bull's future respect and recognition if first we give him such blows with our fists that for a long time he cannot see out of his eyes."

After listening to an address on "The Agricultural Resources of the Empire," Mr. Bonar Law remarked that if during the rapid industrial development of Great Britain they had been inclined to look upon agriculture as something rather unimportant, it was no longer the case. And the remark further was that it must be seen to that it should be possible in the future to have it valuable for men to engage in it.

"The present organization of Great Britain is an anachronism and a danger," writes J. Ellis Barker in the Nineteenth Century. *** The advantage of democracy, which means popular control over the Government, can easily be combined with an efficient and well-ordered administration carried on by experts. *** Well organized, Great Britain would become an example to democracy throughout the world. The democratic form of government which, in consequence of the war, has lost its prestige everywhere, woud be rehabilitated and obtain a new lease of life."

The Saturday Review expresses the judgment that the most dangerous men in England today are not such men as Mr. Snowden, Mr. Trevelyan and others like them who are working for peace, out-spokenly and above board, but those who urge among other things that there must be no reprisals against Zeppelins, no tightening of the blockade, lest offense be given to neutrals, no interning any more of the unfortunate enemy aliens, no protection, and no thorough conscription. This group the Review asserts wants only to half fight. It would like to have them ferreted out of their burrows into the open and thoroughly well exposed. "At present they are deceiving a large number of people; they are far more dangerous than the Stop-the-War group because they are more subtle."

Under the caption, "An Urgent Call," Lady Wolseley writes in a London journal that 400,000 women are required as soon as possible to enlist for patriotic work in cultivating farms, milking cows, looking after pigs and poultry, and in general attending to the lighter kinds of agricultural work during the absence of the soldiers. Lady Wolesley says that it should be represented to these young women that when peace returns there will be many social changes and that a far simpler way of living will be the result. Accordingly that the time given to such work now will not be thrown away or be of value only temporarily; that it will be of future value, the wife of the small farmer being a very important factor in his success. It all looks forward to a peasant farming class, long a great need in England.

Writing concerning conscription the London Times asserts that there is great inequality in the system of exemptions and postponements, especially in the agricultural districts. "We hear the numerous cases in which able-bodied young sons of farmers are for the first time in their lives masquerading as shepherds or cowmen and thus obtaining an unfair exemption." A Birmingham man writes of what he calls "the scandal of the many single exemptions and the long list of reserved occupations." A farmer claimed exemption as a shepherd, saying that South Down shepherds were born, not made, and that the ordinary shepherd might kill a flock. It was granted. Another applied for exemption on the ground that he was an animal trainer and had sole charge daily of five lions and two wolves belonging to a traveling menagerie. Postponement for three months was granted. A Christadelphian told the tribunal that he would sooner be shot than take life. When it was ascertained that he adopted this faith only a month before, his application for exemption was refused.

A writer in a London daily notes this result of the war: "Organized idleness has almost disappeared. Both men and women have real work to do instead of what was often

make-belive. *** We have all met in London, in the bad old days before the war, the women who could never be quiet from November to July, and who had every hour filled up; who could not bear to be alone for five minutes, and who would probably have fallen down and died or at least suffered a serious collapse if they had slackened the pace or taken off their harness for a moment. What are these women doing now? I saw one of them the other day. She works eight hours in a hospital; really works—she who never did a day's real work in her life before—works with all the efficiency and grasp of detail with which her former merely social activities had equipped her. And when she comes home in the evening she is only too glad to be alone, to sit down for an hour or two with a book and enjoy the luxuries of solitude and repose."

Twenty-six pages of the last number of The English Review are given to an article entitled "The Failure of Sir Edward Grey." It is by R. W. Seton-Watson. The consideration goes back to a few years before the war and on down to the present. We quote one paragraph: "It is quite true that Sir Edward Grey is regarded by the man in the street in Germany as the arch-conspirator and author of this war; that is a convenient dogma which it has suited the German Press Bureau to inculcate. But official Germany has long known that his honest aimlessness and naive obstinacy make him one of their greatest assets; and the German Chancellor was unwise enough to hint this in his recent speech, when he ascribed Germany's Balkan successes in large measure to our mistakes. The fall of Sir Edward Grey, as the result of a demand for a more energetic conduct of the war and for still closer co-operation with our allies, and the substitution of a man of energy and first-rate ability, would be far the most serious and disconcerting blow which the Germans had yet received. The fear of drastic changes is entirely out of place in the middle of a life and death struggle such as the present war. No past service however signal can atone for the long series of blunders, from which we have tried to select the most flagrant. France and Germany and Russia are at present strewn with reputations which this war has wrecked, very often unjustly. Why should we alone adhere to homoeopathic methods?"

DR. AKED THE LEADER ON THE FORD PEACE COMMITTEE.

The letters of John D. Barry in the San Francisco Bulletin make it evident that Dr. Aked is the leader on the Ford Peace Committee. Mr. Barry writes that he thought he knew Dr. Aked in San Francisco and on the voyage across the ocean, but that from time to time since then new glimpses have been had of his resources and power. In one paragraph of a recent letter Mr. Barry wrote:

"When we get to know intimately a man in public life that we have either known slightly in a personal way or not known to all, we are always surprised. We find qualities unsuspected and often surprising. In some ways characters shrink; in other ways they grow larger; invariably they grow more human. In San Francisco I knew Doctor Aked well enough to see that he had many sides, but not to see how many. I had heard of the attack by a mob on his house in Liverpool for his publicly taking the side of the Boers in the Boer war; I had known that, in San Francisco, he made difficulties for himself by his determined opposition to the public tolerance of vice and, more recently, by his siding with Bryan when President Wilson and Bryan reached the parting of the ways. But closer acquaintance gave me a much clearer understanding of him in his relations to those he had every-day dealings with."

In another letter from Mr. Barry we found this: "By the time the Neutral Conference was about to begin I thought I knew Aked pretty well. But I only partly knew him. His talk at our preliminary meeting began to open my eyes. Already he had shown his understanding of the situation we had to face by pointing out its magnitude through convincing illustrations drawn from his knowledge of history and current affairs. In the conference he showed how constructive his mind was and how alert to see weakness or danger in plans suggested for future guidance. The Swedes quickly perceived that he was going to be a great force among us, a leader with a very unusual equipment. His knowledge of parliamentary law was so thorough that it was evident he had been schooled in it for many years. 'Oh, I've attended meetings all my life,' he said to me one day. 'I began as a schoolboy.' It was plain enough that he enjoyed working with other minds, provided the work kept going ahead. For idle talk, for foolish remarks, for waste of time, he had no tolerance. It was a great satisfaction to me to observe his efforts to hide his impatience. They brought assurance that he was going to be our engine, forever driving us on. At the meeting where he first presided we moved so rapidly and easily that I wished he could be our permanent chairman; but I did not voice this wish; the sensibilities of the other nationalities had to be considered.' '

Again Mr. Barry wrote that when the time came for dividing the work of the peace conference at Stockholm into sections, although Dr. Aked was helpful in the planning of what the sections were to cover, he did not respond to the suggestion of the executive committee that the delegates express their wishes as to what section they would like to work in. When Mr. Barry spoke to Dr. Aked about it he said that he did not care to join any particular section, that he would really like to belong to all; but that under the circumstances he preferred to work outside. When, however, he was assigned to a section in which it was known there were problems to deal with in which he had special interest, he consented after a good-humored protest.

"Here, as he had often done before, he gave us proof, in spite of his keenly critical habit of mind, of his readiness to yield a point and to co-operate. His enthusiasm for the work as a whole, which made it difficult for him to give particular attention to one aspect, was shared by Mayor Lindhagen, who frankly confessed that he longed to work in every section and who, when he expressed his preferences, mentioned each of two sections as his first choice. They both saw that working in sections was a mere convenience and that an intimate understanding of the work in one section required the same understanding of the work in all sections, so closely woven were the historic, the economic, the social complications that lay behind the war."

Mr. Barry states that he has found that, although Dr. Aked has been for a quarter of a century, clergyman, man of books and writer, "he is essentially executive; that whatever he undertakes he puts through."

With reference to Dr. Aked as a speaker, Mr. Barry writes: "He is just as effective when he is unexpectedly

called on as when he had made careful preparation. The explanation is, I believe, that he draws on a richly stored mind and that he uses words as easily as an accomplished pianist uses the keys of the instrument. He fairly devours books. One evening, when I happened to burst into his cabin on shipboard, just before dinner, I found him standing beside the open porthole lost in a book. But perhaps lost is not the right word for him. Concentrated would be better on account of its expressing a faculty that he possesses to a rare degree. Whatever he considers he gives his whole attention to. He never tries to think of two things at a time or more than two, after the habit of so many people who move through the day in mental confusion. Whatever receives his attention registers itself clearly. So he possesses an accurate memory for detail. One afternoon, when Dr. Henry C. Van Dyke, American minister to Holland, was talking with some of us at The Hague, he was amused and delighted to hear Aked burst into quotations from his books, word for word.

'During our trip we had many reminders of this faculty for memorizing and for recording impressions. Aked would speak to us of things that had happened weeks before in some such words as: 'It was just twenty-five minutes past three on the first Tuesday afternoon when we were in——' Then he would add astonishing but convincing collateral details. No wonder he was able to laugh at those aids to memory that had become so common in American life. 'I detest indexes and all that kind of machinery,' he said to me recently. 'They destroy the memory and they weaken self-reliance and they take away all originality. So many clergymen I know put together their sermons from the references they've filed away instead of setting their minds to work and thinking out for themselves.' "

A LETTER FROM OBERLIN.

Editor of The Pacific:

The two Oberlin Congregational churches are now in the midst of a movement to unite the two into one.

The College is to have an auditorium fully large enough to accommodate all that would come from the constituencies of both churches and from the college.

In favor of this move it is argued that a preacher of commanding ability could be secured for pastor, and that another pastoral pastor could have charge of the working of the church, could organize the working forces of the church along lines of efficiency, and give constant and thorough supervision. It is admitted that now there is need for improvement along this line. But one thing that Oberlin lacks is slums. Meetings in the auditorium might attract a larger proportion of the students.

By some, however, it is objected that the auditorium would not belong to the church; it would be the property of the College, and the church members could not feel the same interest in it that they would if it were their own church home. It is also objected by some that the auditorium will be a secular building, while a house of worship ought to be a building consecrated to the worship of God.

They complain of the lack of reverence at the present time, think the church ought to make a stand for greater reverence, and for respect for things sacred; and they fear that this is a move in the wrong direction. At a meeting of the First Church members, some spoke of the various uses to which their venerable building had been put through lack of any secular building of sufficient size. Perhaps some felt that this had done no harm, while others thought that the time had come at last when church could be church and auditorium could be auditorium. One brother spoke of how both churches used to be crowded at the morning service when the students were required to attend.

For two weeks now the Thursday evening prayer meetings have been given up to the discussion of this question. This coming Thursday the members of the 1st church hope to hear a paper which was presented to the members of the 2nd Church, setting forth the benefits which had been experienced by some other pairs of large churches in thus combining their forces. Next week or the week after it is hoped that both churches will meet together to discuss the proposition. All feel it to be a very serious undertaking. Last week at the 1st Church the meeting closed with several prayers, brief, but deeply earnest.

For several weeks now union Sunday evening services have been held in Finney Memorial Chapel which has been well filled. A striking feature of the audience has been the number of young folks, and especially of young men. Will this have some influence on the union movement? One Saturday evening I attended a fine orchestral performance in Finney Chapel, and then Sunday evening, the union service. The latter hardly seemed to be in the same place as the former; and I felt no jar. The service consecrated the place.

Prof. E. F. Scott of Toronto is now delivering the Haskell Lectures; and he has some good things to say. But when he asserts that James contradicted Paul in the matter of works, what would he do with Eph. 2:9,10: Not of works, that no man should glory? For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them. Paul excludes "works of merit" preceding and forestalling faith. But the ignorant and unsteadfast wrest what he says; and this is what James combats. Good works, the outcome of faith working by love, are required by Paul, who says, "If I have all faith, so as to remove mountains, but have not love, I am nothing."

Again the lecturer told us that the so-called epistle to the Hebrews was an attempt to adapt Christianity to the Hellenistic mind. Now in the epistles that bear the name of Paul Christ is not spoken of as a High Priest, and no mention is made of the blood of Christ except in connection with the Lord's Supper. The churches to whom he wrote were largely Hellenistic. The book of Hebrews was written to believers who accepted the Old Testament, and were very familiar with it, who in time of trial and of temptation to apostatize, would be especially helped by such a presentation of the Risen Christ as their High Priest, who had offered his own blood as an atonement for their sins, and was now their merciful intercessor before the Throne of Grace in Heaven.

We had once an aged convert at Shaowu who had been a sincere and zealous idolater, even had some affection for his idols. The death of Christ did not at first take hold of him, but Christ, as a visible manifestation in human form of God, became very dear to him; and then the death of Christ on the cross for our sins, took hold of him.

Rev. Wililam H. Spence has just closed a four-years' pastorate with the 1st Church, Oberlin, and gone to the pastorate of the Congregational Church in Hinsdale, Ill. In his farewell a week ago Sunday he said that one had xx-

pressed the opinion that he had not sufficiently emphasized Christ in his preaching; but if so, it had surely been from no lack of emphasis on the person of Christ in his own heart.

J. E. WALKER.

Oberlin, Ohio, March 14, 1916.

LARGEST COLLEGE LIBRARY WEST OF ROCKIES.

Rare Books and Maps at Pomona.

I imagine if my friend, the late Jahu DeWitt Miller, who was one of the most enthusiastic bibliophiles I ever chanced to meet, could have had a glimpse during his earthly career of certain treasures housed in the Pomona College library he would have chuckled with supreme joy. Eugene Field would have gone into raptures I am sure over the tempting array of "first editions and prints." I am looking forward with interest to the day when George B. Millard, prince of bibliophiles, goes on an investigating trip to Pomona. It was Mr. Millard who founded the famous "Saints' and Sinners' Corner" at McClurg's in Chicago, but who is passing the evening of life in South Pasadena where, out on Huntington Drive, he has set up a sort of replica of that choice corner in the Chicago bookstore where were wont to gather clergymen, literati, men of wealth, and otherwise, in many walks of life, all moved by a common impulse—a penchant for rare and ancient books, first editions and prints. Eugene Field was the first to find his way there, and was quickly followed by such men as Dr. Frank W. Gunsaulus, Bishop Frank M. Bristol, Dr. John H. Finley, Melville Stone, Francis Wilson, Jahu DeWitt Miller, Sol Smith Russell, and a host of others — actors, preachers and people—a goodly company of congenial spirits who made up the coterie of "saints and sinners," so dubbed with characteristic wit by Field. On one occasion after Mr. Millard's return from his annual book-buying trip to Europe, he tells me he found, tucked in a volume of rare value, a slip of pink copy paper on which was pencilled in Field's fine hand these lines:

"Keep thou these volumes well concealed,
Lest Pastor Bristol spy 'em;
Perchance some friend of Eugene Field,
Shall for a present buy 'em."

Pomona's Treasures.

But to turn from these reminiscences to the treasures I found in the Pomona College library, the gift of William Mason of Evanston, Ill., one of the college trustees. They are not stacked with the regular library of 24,000 volumes. Oh no, indeed! The librarian has these 300 precious volumes of California history carefully secluded by themselves in a room on the second floor where he keeps guard over them with jealous eye. Nowhere, except possibly in the Library of Congress at Washington or the New York Public Library, will you find a duplicate of these rare books, which include important works relating to California, its discovery, settlement and early history. There is a first edition copy of the "Life of Junipero Serra" and the first printed account of Monterey Mission, published in 1770. There are original copies of Hakluyt's travels and voyages, who wrote what Froude called "the prose epic of the modern English nation." There are several original copies of his most important work, a folio volume of "Voyages," 1589, and his final and complete work, "The Principal Navigations, Voyages, Traffiques, and Discoveries of the English Nation"—three volumes bound in two. This set contains the original title page, on which reference is made to the Earl of Essex's voyage to Cadiz, and which was removed from all but the earliest copies because of Queen Elizabeth's antipathy to the Earl, another title page, omitting all reference to him, being inserted.

California an Island?

In one of these ancient volumes is the earliest engraved map known, showing California as an island. On the map is this legend:

"California, sometimes supposed to be a part of ye western continent but since, by a Spanish charte taken by ye Hollanders, it is found to be a goodly island."

One of the rarest and most interesting books is a French work of 1641 within which is a folding map that is exceedingly scarce. There is no copy of it in the British Museum. Another fine old "first edition" is the identical copy of "Diaz del Castillo" from which Maurice Keatinge made his translation in 1801. Here, too, are a couple of volumes of Edward Cooke's "A Voyage to the South Sea," done in original calf, 1712, which contain the first printed account of Alexander Selkirk from which it is supposed De Foe got his idea and part of his story of Robinson Crusoe.

Curious Collection of Maps.

Equally interesting is the collection of fifty-eight maps, the earliest dating from 1541.

Fancy looking at a map made less than fifty years after Columbus discovered us! It is little wonder that blunders —big blunders—were made in our topographical and geographical lines and boundaries. When the map of Europe is reconstructed it may look as different from the present map as do these ancient drawings of the New World made nearly four centuries ago.

It's a little odd and a good deal interesting to note that about the only comparatively correct feature of these old maps of America is the island of Cuba which, in shape and location, somewhere hits the mark all the way through.

On the other hand, the Gulf of Mexico has a habit of stretching itself almost entirely across the width of the United States which, as portrayed on many of these maps, is of fearful and wonderful shape and size.

Several maps show South America all out of proportion, and one or two indicate the chief occupation of the inhabitants thereof by a striking drawing of a cannibal hut, located somewhere in the south of Brazil, a conspicuous feature of which is a man's leg dangling suggestively from the roof of the hut—a sort of advertising sign as it were of the business of the people.

A map dated 1566 shows the St. Lawrence River as the connecting link between the ocean and a single "Lago," indicating that the maker had heard of the Great Lakes.

Space forbids further comment on this fascinating feature of the Pomona College library, which is, by the way, the largest and most complete college library west of the Rockies. If you are at all interested in bibliography, a pilgrimage to Pomona will amply repay you.

Los Angeles, Mrach 28th. SYDNEY FORD.

A truth told us is harder to bear than a hundred which we tell ourselves.—Fenelon.

It is not by renouncing the joys which lie close to us that we shall grow wise. As we grow wise we unconsciously abandon the joys that are now beneath us.—Maeterlinck.

SHOULD THE MOVIES BE GRANTED "FREEDOM OF PUBLICATION"?

Chester Ferris.

As a teacher of morals, the motion picture has come to be "near first" in influence in our country. Is it preponderatingly good; or bad? That is a question of gravest importance. From ten to twenty million persons each day, or about one hundred millions each week are patrons. Last year $297,000,000 was spent for admissions. In Los Angeles, notable for its churches, it has been estimated that five times as many boys and girls are habitues of the movie as are attendants at Sunday School. How deep is the interest of the audience, and therefore how impressive is the influence of the picture is evident when one contrasts the languid attention of the average youth in Bible School or Church with the rapt pursuit of the theme on the screen. With the largest and choicest audience in the world-including plastic youth, the stragglers from the hedges of the country and the city streets alongside the leaders in culture, the multitude of immigrants who can follow the one language speaking to the eye, this great teacher has an opportunity for moulding the ideals of the nation which angels may well covet. Vast are its possibilities for education and uplift. Even more potent, for it is far easier to entice people downward than to allure them upward, are its possibilities for vulgarizing the public taste and even to degrade the morals. I believe that there has been improvement in the character of the pictures exhibited. Yet the scores of films which are vulgar or base or at least unwholesome continue a menace to the nation. How to preserve and increase the excellent, how to exclude the "shady" and criminal is the problem. So rapid has been the growth of the industry to gianthood, that the public could only grope bewildered as to policy in any attempt at regulation or censorship.

The imprimatur borne by most films, "Passed by the National Board of Censorship" means almost nothing. The Board, appointed by the Movie Business itself, is in no way responsible to the public, has no power of rejection, and can do nothing more than advise the managers who apply not moral but business standards. It is no censorship at all. The producer's own sense of fitness is the only real test, and that sense is generally determined by the question, "What will the public patronize most liberally?" Consequently it has been found allowable, because profitable, to spew out before the public eye films that all decent people must condemn. To protect itself, the public has considered some form of censorship a necessity. With no provision by Congress or the states, the function has been left to . with their local boards.

Now the industry grown to the proportions of a national octopus, is uttering in press and on the platform, a fierce protest, demanding that all authoritative censorship shall cease. It intends to continue the National Board as an indicative of the conscience of the nation, which is argued a sufficient safeguard for the public. The multitude of civic boards at disagreement with themselves, at variance among themselves, one strictly forbidding the exhibition of a given film while another permits it, are justly charged with needlessly harassing business, causing delays and expense, and their interference is regarded as an impertinence. When one asks, why not invest all censorship in a National Board appointed by Congress and thus representative of and responsible to the people? a two-fold answer is given:

First, the business is so self-limited by the law of profits that the public is protected. It has been found by experience that people refuse to patronize the obscene and vicious, and therefore intelligent managers will only put on reputable films. It may be rejoined that the policy of experiment in what the public wants has not hitherto freed it from a mass of ridiculous twaddle and even grossly injurious subjects. Reliance on the business sense has in no realm of amusement resulted in clean and wholesome play for the young people of our cities.

Secondly, appeal is made to the American sense of fair play and passion for liberty. At what price has our freedom been bought! Once the inquisition upon the conscience; the printing press controlled by king and court; speech in private and public muzzled. For liberty of conscience came our sires to America. How may the prophets of discontent openly arraign class or government. "While Europe groans under the barbarism of war, 'because its press is censored," Americans hold to be a priceless possession the freedom of their press. Now the motion picture is a form of the press; it flashes before an assembly those ideas which a newspaper yields laboriously in print; it dramatizes works of literature and art and has developed the scenario as a new and favorite form of authorship; it rivals in school and lecture hall and church, the news sheet, the book and the sermon. Why not then acknowledge its class with them and give it the freedom that the other forms of the press by common consent enjoy? All forms of authoritative censorship impede business and interfere with fundamental liberties of speech.

All Americans respond at once to the force of this argument. Yet let us not be carried off our feet. It is a far cry from the inquisition of the Middle Ages to any accepted method of censorship in the modern American city. Grant all that is urged of the confusion caused by disagreeing municipal boards, that objection does not apply to a National Board. It is the principle of censorship that is challenged. Yet there are many spheres in our free country's life where restraint upon so called liberties is found necessary; in the home; regulation of weights and measures and pure foods among merchants; refusal of the mails to the lottery and unscrupulous promoter; license and control of dance hall, theatre and other forms of amusement. And for the following reasons many thoughtful people are not ready to r l censorship of the motion picture show:

First, censorship is required for the protection of our young people who constitute the largest patronage. What may be quite harmless to the seasoned character, may be injuriously suggestive to the boy or girl. Into almost every program in any reputable theater, is introduced some subject which treats private affections or decencies with unseemly familiarity, or carries the spirit of adventure into criminal lawlessness making crime attractive, all because "some of the people want it and we must please all." For a man or woman, this element may pass into one eye a out of the other; but to the habitual youthful attendant it can only vulgarize the taste, if not lead to actual dissolution of moral purpose or the incitement of vicious desires. Moreover some plays are directly beneficial to the adult which are pernicious to the adolescent. Take "Damaged Goods." It has been considered instructive for the mature person, but a forcing of knowledge harmfully to youth. Yet in Los Angeles for example such crowds attended this play, largely of the younger years, that shows continued into the hours of the morning. If it is argued the parents are responsible,

it must be urged, the mass of parents do not take such needful responsibility to protect our citizenship, and few parents desire the necessity of previewing all plays before the family may enjoy good ones. Both convenience and protection of society require some adequate censorship for the sake of youth.

Secondly, public opinion is too feeble a censor. The industry contends that no further redress is needed than that which can be used against a vicious press, namely the police power to arrest for obscenity or slander. Many are not so sure that the police power in cases named is adequate even with the press. However to wait until public opinion should arouse the police to action, or until it should manifest its disapproval by boycott is not enough. Public opinion has no leadership, can seldom make a united, effective protest, and is too slow to act. First to be offended, then to criticize then to argue, thus to attract advertising to the objectionable film, and consequent large crowds is not only to postpone action until all harm is done, but actually to defeat its object. For the large crowds convince the management that the public want the criticized play, condemn the protesters as "puritanic" and continue to place the very type of theme which public opinion was vainly unlimbering its forces to destroy. Moreover to censor a play after it is already on the boards is to attempt a cleansing of the waters in the course of the stream. You must go to the fountain head, that is to the scenario itself. The National Board through its committee located at the producing plant, should first of all pass upon the treatment of the theme in the manuscript. Then it should view the subject as actually appealing to the eye before it is enacted into the permanent film. This method would deal fairly with the business in that it would not hazard the great labor and expense of production by the possibility of rejection, but would give approval step by step. More important, the public would not be made a laboratory for moral experiment, but the picture would be cleansed before its influence became operative.

But thirdly, the movie as a national provision for amusement should be so controlled as to promote the social welfare rather than cater to a private business interest. The sale of meats and sugar may perhaps be left to individuals for profit, but even there it has been necessary for the public to press regulations for cleanliness and health. In the empire of amusement, however, where the morals as well as the recreation of millions are daily at stake and society itself is touched, the tendency of the times is rightly toward socialization. As Jane Addams points out in "The Spirit of Youth in the City Streets," the motive of profits has vitiated the dance hall and cheap theatre which have become practical necessities for multitudes of youth. Censorship is a necessity for their safety. To return to individualism in the movie industry is regress not progress. To allow the standard, "give the people what they want," as determined by the rush for seats, is to surrender to a commercialism whose humanizing is a first necessity in our land today. The taste and morals of the film producer, or the average manager has not yet evidenced so high a quality of art or morals that to grant them "liberty" of exhibition would not mean the surrender of liberty by the larger group. What concerns the public itself must be kept under public control.

So far we have but considered the necessity of regulation or censorship. The picture film has come to stay as an instrument of immense educational value. Far be it from us to offer discouragement or repression. Rather talent should be encouraged to enter its service. The scenario should open its door to genius with other rewards than money profits. This opens up the further advantage of socialization of the industry. In Germany and Vienna and Paris, by a system of governmental subsidy, the best music and drama are offered the common people at slight expense. The best of art is popularized. Has not the time arrived when by persistent effort, public amusement shall be freed from simply the commercial motive with its readiness to cheapen moral standards; and open the best forms of recreation to our people by socialized control? If a needed step is the establishment of a national board of censorship for the movies, why may not the city take a further step, by putting its theatre under the conrol of a representative board? Endowment might be sought from public-spirited citizens which would give means for independence in the choice of programs. Such a board composed perhaps of members from the chamber of commerce, library, women's clubs, ministers' union, faculty of the city schools, etc., would insure wisdom and breadtht of selection. Thus everyone could enjoy the best and all the best.

Los Angeles, Cal.

RECOGNITION OF SIXTY-THREE YEARS OF SERVICE FOR THE CALIFORNIA BIBLE SOCIETY.

Thursday, March the 16th, the California Bible Society, now an auxiliary of the American Bible Society, gave a luncheon in honor of Mr. Edward P. Flint, who has served as treasurer for sixty-three years. The first of March Mr. Flint retired from the position of treasurer at his own request. The Rev. G. A. Charnock was chosen to take his place and Mr. Flint was made treasurer emeritus. He is thus twice an emeritus—deacon emeritus in the First Congregational Church of Oakland and treasurer emeritus of the California Bible Society—a veteran in two battalions of the army of the Prince of Peace.

At the recent gathering in Mr. Flint's honor there were remarks by different members of the present board of directors, showing the great esteem in which he was held; how they had always looked to him for advice and how grateful they were for his blessed fellowship, and thankful that he was still to co-operate with them. Then in behalf of the society the president of the Board, Mr. Romaine, presented to him in affectionate terms a richly bound copy of the Bible.

On the inside of the cover were in gold letters the words: "In Honor of Mr. Edward P. Flint, for Sixty-Three Years Treasurer of the California Bible Society."

On one of the fly-leaves were these Resolutions of Appreciation:

"Whereas: For the past sixty-three years our good brother, Edward P. Flint, has served as Treasurer of the California Bible Society and, for the past eight years, as a member of the Advisory Committee of the American Bible Society, and

"Whereas: During all these years he has rendered faithful and efficient service and, by his kindly disposition and upright Christian character, has won the love and

esteem of all who have had the pleasure of working with him;

"Now therefore be it Resolved: That we, the members of the Board of Trustees of the California Bible Society and Advisory Committee of the American Bible Society, his co-workers, tender Brother Edward P. Flint the hearty thanks of these Societies, and join in gratitude to God for sparing this faithful and conscientious servant to us for so many years; and we pray that he may continue to enjoy God's favor and blessing in the future, and

"Be it further Resolved: That these Resolutions be written in this Bible, here presented to Edward P. Flint as an appreciation of his noble character and devoted service to the great cause of the distribution of the Bible, and

"Be it further Resolved: That copies of these Resolutions be spread upon the minutes of the California Bible Society and sent to the Headquarters of the American Bible Society.

"By order of the Board of Trustees of the California Bible Society and Advisory Committee of the American Bible Society."

In response Mr. Flint spoke feelingly of the pleasure such a gift gave him and of the satisfaction in that it had been his privilege to have part these many years in the circulation here on this coast of the **Incomparable Book**. He spoke of the worth of the Bible; told how as a boy he had wondered at seeing it so often in his grandmother's hands and how gradually he had come to understand why. He stated that he had been forty years a teacher of it in Sunday-schools and had come to believe that the best way to learn it was by teaching it.

In the talks that were made that day there was affectionate mention of persons who had served the California Bible Society in various capacities.

There was recognition of the valuable services at the present time of the Rev. Wesley Mell as superintendent. Mention was made of the devotion of the late D. Gilbert Dexter as president for several years.

In a brief review of the early years Mr. Flint spoke of the able work and devotedness of the first superintendent—the Rev. Frederick Buel—saying that he never knew a man more devoted. It was stated that it was through Mr. Buel's foresight the valuable property owned for many years on Market street was acquired.

THE SALOON MORE OF A MENACE AMONG SOME OF OUR IMMIGRANTS THAN AMONG THE INDIANS.

There is, presumably, no citizen of this country who knows the immigrant so well as Professor Steiner of Grinnell College, Iowa. In a little book of his, just from the press, he says: "The greatest enemy of the immigrant is the saloon; and if he could not obtain liquor, it would prove one of the greatest blessings to him and to the community in which he lives.

"It is more necessary to prohibit the sale of liquor to certain groups of immigrants than to the Indians; for the most docile and law-abiding among them are turned into fiends by its use. It has been one of the most potent agencies in despoiling and corrupting them."

Nothing seems better to illustrate a man's character than what he finds ridiculous.—Goethe.

Among the Churches.

Redlands.—Rev. Herbert A. Jump has been granted leave of absence by the church and will spend the summer in New England. He leaves for the East May 15th. Considerable interest was created recently by two special services which he conducted in appreciation of the Freemasons and the Odd Fellows. He is himself a member of both orders.

Mill Valley.—The 20th anniversary was celebrated last week by a dinner and roll call with encouraging speeches by several of the leading citizens. A new C. E. society has been organized with 20 members—mostly high school pupils. The Knights of Honor, a boys club in the Sunday-school, engaged in a basket ball contest with the Roman Catholic boys and won with a score of 23 to 16. At the last communion srvice nine persons came into church membership.

Sacramento.—The Congregational Church at Sacramento has resumed evening services and has installed motion pictures for a time on trial. "A Christian Man's Message to Men" was the subject of Dr. Patten's sermon on March the 19th, the day fifteen teams of two persons each went out on a round of fellowship and evangelism on what was called "Every-Parishoner Fellowship Sunday. The sermon topic last Sunday was: "The Challenge of Christ and the Church To And Through Our Manhood." The men members of the church were the hosts that day. Next Sunday Dr. Patton has as topic "Our Young People for Christ and the Church". The Sunday-school scholars will be hosts at that time. April 9, the topic will be, "Priscilla Joining Hands with Aquilla in the Fellowship of the Church," and the Priscillas will be hosts. On Palm Sunday the Ladies Aid Society will be the hosts and the pastor will preach on "Christ's Kingdom of the Heart."

Weaverville.—Whereas, the Rev. J. Morgan Lewis has served the Weaverville church for the past four years, during which time both he and Mrs. Lewis have labored in Christ's cause in an earnest sympathetic and efficient manner which has won for them the affection of this congregation and of the community. And whereas, Reverend Lewis has presented his resignation in order to accept a call to a new and broader field of usefulness at Almira, Washington; therefore be it Resolved by the members of the Congregational Church of Weaverville in congregational meeting assembled, that it is with the utmost regret and with a feeling of great loss to this church and community that we accept Mr. Lewis' resignation, and we extend to him and his family our sincere wishes for their happiness and prosperity in the future, and our prayer for God's blessing in their new parish attend them. Be it further resolved that a copy of this resolution be sent to the Congregational Church at Almira, Washington, as an expression of our esteem and regard for our pastor, and also to Rev. Leland Rathbone, Secretary of the Congregational Conference for Northern California. The following item from the Trinity Journal shows further the esteem in which Mr. Lewis is held here: Rev. J. M. Lewis has tendered his resignation as pastor of the Congregational church, formal action being taken upon the matter last Sunday evening at a meeting of the

congregation, following the services. This comes as a blow to his parishioners, who had come to look upon Mr. Lewis as a necessary adjunct to their lives. For four years he has been one of them, and has endeared himself greatly to the church. And aside from his being entirely satisfactory in his parochial duties, the family is a decided acquisition to the community. Mr. Lewis has accepted a call to the Congregational church at Almira, Washington, a town forty miles distant from Spokane. He will depart for his field the latter part of this month, but his family will not follow until the close of high school.

Pittsburg.—Last Sunday the Rev. Fred. Goodsell occupied the pulpit, and gave a virile message, which gripped the many men who were present. At the evening Service the Rev. Guy White, of the Walnut Creek Presbyterian, preached,—the topic being "At the foot of the Cross". Miss Glenn Woods of Martinez, County Pres. of the C. E., spoke on "The Quiet Hour. It was a victorious day—the Church being full at both Services, and both Messages, strong and helpful. Thursday evening, a men's supper was held in the Church-Annex, 44 men being present, and Mr. J. W. Bengough being the guest of honor. Later, all adjourned to the Church-room, where the ladies had gathered, and Mr. Bengough gave a Lecture on Prohibition, accompanied by chalk-sketches. The church was full to standing room only, many being there for the first time, and all felt the force of Mr. Bengough's powerful arraignment of the liquor traffic. On Friday, through the suggestion of the Pastor, Dr. Sara Wise, came out from S. F. and gave talks to girls and to mothers at the Grammar and High Schools—speaking to 75 girls at the High School. In the evening the Dr. met a large number of young ladies of the Church and S. S. in the Parsonage, where Mrs. Champlin had invited them.

POMONA CHURCH NEWS NOTES.

During Lent the pastor of Pilgrim Church is conducting a class for persons who desire to enter upon Christian life and gain a better understanding of Christian service. At the regular mid-week meetings such subjects as sin, salvation, the new life, the church and the sacraments have been taken up with excellent results. When the subject of the church was before the meeting one of the men offered this testimony:

"I have been thinking this evening what a tremendous influence the church has wielded throughout the years in sustaining and upbuilding the Christian life of men and women. What a vast difference there would be in the world were the power of the church taken away!

':'Only the other day, as I was thinking over my own personal experience, the fact came to me with considerable force that my connection with the church had covered a period of just fifty years—twenty-five of which I have spent in Pilgrim Church. What a great blessing this relationship has been to my life! During all these years I have endeavored never to suffer my interest or zeal to wane, but have striven always to keep in touch with the interests of the church. I was wondering if I were to live my life again wherein would I make a change so far as my church relationship is concerned. It seems to me only in this respect: I would perhaps add somewhat to my interest, a little more to my zeal, greater devotion to its highest ends. It has been my experience that the vitality of one's Christian life is dependent largely upon the extent in which one keeps himself in active service in the church. When one is in the midst of the work of the church he is alive spiritually. When he holds himself aloof from its duties and privileges his spiritual life declines."

Pilgrim Church will receive the Conference of Southern Branch of the Woman's Home Missionary Union and the Woman's Foreign Missionary Society on April 5, 6, in joint session.

Rev. William N. Burr, who makes his home in Pomona and is a highly valued member of Pilgrim, will take charge of our church at La Jolla until after Easter when the new pastor is expected.

SOUTHERN CALIFORNIA ANNUAL MISSIONARY MEETINGS.

The Southern California Woman's Home Missionary Union and the Southern Branch of the Woman's Board of Missions for the Pacific hold their annual meetings in Pomona on the 5th and the 6th of April. Mrs. George Robertson of Redlands will preside at the meeting of the home society and Mrs. James H. Lash of Pasadena at the meeting of the foreign society. Reports will be made by the various officers and committees, and new plans of work will be presented. There will be addresses and papers as follows: The Story of a Missionary Box, Miss Anna Meeker, Pasadena; How the Work Was Done, Miss Gertrude Wyckoff, Pang Chuang, China; In Behalf of Home Missions, Mrs. W. J. Marsh, Whittier; They Who Knock at our Two Ports, Mrs. O'Hallaran, San Diego; The Five Year Program, Rev. R. B. Larkin, Ontario; Leaves for the Healing of the Nations, Mrs. Renwick, Claremont; Bethehem Japanese Mission, Mrs. M. B. Williams, Los Angeles; Lights and Shadows of Home Missionary Work, Miss Sarah A. Bundy, Los Angeles.

There will be an address by Secretary Kelsey of the American Board at the Wednesday evening meeting.

One forenoon will be given largely to the theme: "Building the Missionary Structure."

Mrs. W. H. Jeffers of Pasadena will speak on Location; Mrs. Blaikie of Ontario and Mrs. Colcord of Claremont on Building Materials; Mrs. M. Abernethy of Claremont on The Foundation; Mrs. H. R. Palmer of Pomona on Raising the Superstructure; Mrs. H. K. W. Bent of Los Angeles on Completing the Building.

There will be a Conference to which attendants are asked to bring their problems for consideration.

Miss Mary Porter of San Diego is to speak concerning the Claremont Missionary Home. Miss Mary F. Long, principal of the Girls' School at Chihuahua will bring Latest News from Chihuahua. Mrs. H. M. Bissell of Pomona will speak on "A Little Child Shall Lead Them", and there will be "exercises by Mexican children of Pomona Mission".

Japanese children will be present and will participate.

Several periods of devotion are arranged for and one special Service of Intercession.

In its completeness it is an admirable program. These lines grace the printed program at the beginning:

"Beloved, let us love so well,
Our work shall still be better for our love,
And still our love be sweeter for our work."

A WORD OF EXPLANATION TO OUR SUBSCRIBERS.

Statements will be sent out this week or next to all our subscribers whose subscriptions are not paid beyond December 31st, 1915. This should not be taken as an attempt to hurry any one to a remittance sooner than it is convenient to make payment. It is in order that we may have many speedier remittances than we would have otherwise; and also in order that we may have some understanding with all our subscribers.

The statement usually sent out contains this note:

"When no early response to this statement is received, it will be understood that the subscriber desires to have the paper continued to his or her address, and that remittance will be made at a more convenient time."

We have in recent years, even recent months, taken from our list the names of persons who never requested us to stop sending the paper to their address, and who, after the subscription was due a year or more, would write and say they had subscribed for only a year, and throw the loss on the paper. We cannot afford so great a loss and so have adopted the plan of sending out statements as now indicated.

The rules of the post office department give only a year now for a weekly paper to get a definite renewal if the paper is to be mailed at pound rates.

Perhaps some may wonder why we do not stop sending the paper at the date on which the subscription expires. Well, that would mean the end of The Pacific in a short time. No paper without lots of money and a big force of workers can do that and get renewals and keep going. We believe we have a right to ask, in our efforts to keep the paper going, the co-operation of our church people along the lines which all familiar with it know to be necessary.

NOTES AND PERSONALS.

The Rev. Dr. Van Horn is at Santa Cruz this week, preaching each evening in the First Congregational church.

Mr. Henry L. Perry, Musical Director of the First Congregational Church of San Francisco, will speak on Diction next Monday at the meeting of the ministers.

There is a large attendance at Dr. Bade's lectures on Genesis in Plymouth Church, Oakland, at 10:00 each Sunday, and at 10:30 in First Church. The number is about 200 each Sunday in each church.

Professor George Herbert Palmer of Harvard University will speak in the First Congregational Church of Berkeley next Sunday morning. In the evening Professor Athearn of Drake University, Des Moines, Iowa, will speak.

President Vincent of the University of Minnesota drew at his first lecture in Berkeley more than could be seated in the First Congregational Church auditorium and Sunday School room, using all available chairs. More chairs will be brought in. There are lectures Thursday and Friday evenings this week, and Tuesday, Thursday and Friday evenings next week.

The Fruitvale Avenue Church, Oakland, is to be congratulated. The debt of $8.000 is about to be provided for by pledges payable during next four years. Last Sunday Secretary Wikoff of the Church Building Society gave assitance and the people pledged $4,800. One thousand more it is thought will come from an outside source; and the church people are moving forward to get the balance pledged at once in the community.

The First Congregational Church of Oakland has called the Rev. A. S. Donat of Hood River, Oregon, as Director of Religious Activities. Mr. Donat came here and conferred with the Church a few weeks ago at its request and so commended himself to all who met him that he will be heartily welcomed when he comes the first of May to enter on the work. The Congregational Church at Hood River surrenders him reluctantly and yet with brotherly acquiescence.

OREGON LETTER.
By George H. Himes.

The nine and one-half years of the pastorate of the Rev. E. S. Bollinger with the Highland Congregational Church of this city, closed today. This church was organized twelve years ago, in a sparsely settled portion of the city, which has been well built up since, by Rev. David Baxter Gray, superintendent of Congregational City Missions at that time, and he served a few months until its regular pastor was found in the person of Rev. Arden R. Rockwood. The church assumed self support three years after its organization, and it now has a membership of about two hundred, has an excellent Sunday-school as well as a Y. P. S. C. E., and a property value of more than $15,000, with no indebtedness save a small one for street improvements.

Rev. G. E. Lewis, of Los Angeles, California, who will be Mr. Bollinger's successor, has arrived in this city, and will begin his work April 1st.

The Atkinson Memorial Congregational Church, East twenty-ninth and East Everett streets, since the arrival of its new pastor, Rev. Thomas S. Anderson, from Bay City, Michigan, a few weeks ago, has become infused with a new spirit of earnest and well planned work. The Brotherhood has been re-organized, a men's class, which meets immediately after the preaching service, has been started, a social service added immediately after the prayer meeting on every other Thursday evening, and an orchestra for the Sunday-school is being arranged for. A personal canvass from house to house in the territory tributary to the church is being made by a good-sized committee divided up into twos. The purpose of this is to ascertain the church affiliations of every resident in the community, and when persons are found who are not connected with any church, to give all of that class especial consideration with hope of securing their attendance and subsequent interest. It is the intention of the church management to make this a "community church," to the fullest extent possible; to make it a center from which everything having for its object the uplift and improvement of the neighborhood may radiate.

Mrs. Elizabeth Jones, one of the first among the many faithful women of the First Congregational Church of this city, died on the 19th inst and the funeral took place in the church on the 22d, the services being conducted by Rev. Dr. Dyott, assisted by Rev. John J. Staub, D.D., of the Sunnyside Congregational Church, and Rev. R. M. Jones. A memorial service in the Welsh language was held today in the Sunnyside Church in memory of Mrs. Jones and was conducted by Rev. Richard M. Jones, an aged Welsh minister.

Mrs. Jones was born in Aberstwyth, Cardigan shire, South Wales, on August 2, 1827, and removed with her people to the United States in 1844, settling in Iowa. In 1846 she was married to William P. Jones, a native of Anglesea, Wales. In 1850 Mr. Jones crossed the plains to California, and went to mining. In the fall of 1853 Mrs. Jones and one child followed him via the Isthmus, arriving

in San Francisco on December 19th. The family then went to the mining section of Nevada county, Cal., and remained there until 1869, and then removed to Portland. On January 4, 1874, Mr. and Mrs. Jones united with the First Church on confession of faith, and both were very active the remainder of their lives. They were the parents of seven children, and are survived by three sons. Mr. Jones died in 1895.

Portland, March 26, 1916.

AN OPENING.

A good chance for a milliner or for a milliner and dressmaker in a pleasant Southern California town. Congregationalist willing to help in work in Sunday School or other work in small church preferred. Address Pastor Congregational Church, Norwalk, Calif.

THE FAILURE.

In the long, low, Eastern workroom
The weavers wove apace,
Each with a separate pattern,
Each in his own set place;
Threads of the sunset's splendor,
In their sinewy fingers whirled;
Under their hands triumphant
Grew the work of the world.

Only one wrought in silence,
Only one head bent low—
The best and the blithest workman
Who had welcomed the morning's glow;
But the threads in his hands had faded,
Tarnished the gold and green,
And the work that should have crowned him,
Fore-doomed, seemed poor and mean.

Wondering, the others watched him;
"Put by! Put by!" said they;
"You shame your skill by such labor;
Rest from the loom today."
But he bent to his work in silence,
Save when the whisper rose,
"Surely the Master set the task,
And surely the Master knows."

In bitter pain and heart-break
He wove till his work was done,
And the Master of all the weavers
Came at the set of sun;
Then, as the others thronged him,
Showing their patterns rare,
The Master turned to him who failed
And laid a hand on his hair;

"Well done! well done! my Weaver,
And rich shall your guerdon be!
But of all these beautiful patterns
This one best pleaseth me;
For the Red of Courage on the Gold of Faith
Are woven whene'er a man
Looks in the face of failure
And does the best he can."

—Elnora D. Woods.

For The Children.

WHEN SPRING STOPPED TO PLAY.

They stood together, the boy and the girl, on a hilltop and looked across the brown fields that stretched about them. Here and there a tuft or patch of green relieved the dreariness, and overhead the sky was so overwhelmingly blue that the little girl gasped with delight and breathed the sparkling air in gulps.

The boy lifted his eyes to the swift-scudding clouds, and then, glacing back over the fields, remarked wisely: "Spring is coming."

The girl turned sharply. "How do you know?" she demanded eagerly.

"It always does," returned the boy. "It did last year, and year before last, and before that; and I reckon it always came."

"But suppose—just suppose it shouldn't come this year!" breathed the girl in horror.

"It will." The boy's tone left no room for doubt, but his companion was not satisfied.

"It **might** not," she insisted. "You don't know—"

The boy turned and went slowly down the hill. Spring had always come before—it would come again! The girl followed him, and the two were silent until they had reached the big farmhouse.

At the gate the girl turned, and looking back and up into the sky, said musingly, "I wonder if Spring has always come. Perhaps granddaddy knows."

"Aw, come on," said the boy.

That evening, after the supper dishes had been cleared away, the little girl dropped down beside her grandfather, who sat comfortably before an open fire, for the sharp bite of winter was still in the air.

"Granddaddy," she asked, "has Spring always come? Ever since you can remember?"

The old man nodded. "Yes," he said, "but seems to me that I do recollect having heard that once it didn't come! Long ago, when the fairy folk lived in the forests about here—"

"Is it a story, granddaddy?" interrupted the little girl excitedly.

"Well, now," said the old man, with a twinkle in his eyes, "I wouldn't be much surprised if it were."

The child settled back against his knee with a sigh of pleasure, and the old man went on:

"You would never have thought that it was May day! Neither did the fairy folk when they came out to dance, for old Winter was still blustering over the white earth, and not a sign of Spring was in the air. So they went back to their homes for thirty-one days, and when they came out again the snow was still on the earth—but suddenly Summer came, and Winter died so quickly that great rivers of melted snow covered the land. The flowers shot up so swiftly that they all died, and terrible confusion filled the earth. The fairies fled shivering back to their homes, and when they finally came timidly forth once more, Summer was established and all was peace, but the earth was bare and ugly.

"Summer wept for her ruined beauty, the fairies wept for the lost Spring, and every one was very unhappy. But a kind spirit turned every tear that fell into a flower, so

the fairy folk were happy again. They wiped their eyes and held a council to find what had become of Spring.

"They asked the Man in the Moon, who was smiling at them across the hilltops, if he knew. But he winked his left eye thoughtfully and then shaped 'No' with his big mouth.

"They asked the West Wind and the South Wind, who were playing gently among the leaves in the treetops.

"Oh, no!' they sighed. 'We have not seen Spring since we left Mother Nature's house with the Magic Bags, just before her. She must have missed the way, and when she didn't come we hid up in the clouds so that Winter could not find us. Then one day we saw Summer on earth, and blew straight down. We do not know what has become of Spring!'

"Then Puck, the liveliest of the fairies, stood up and declared that he was going to find Summer, who possibly could untangle the mystery; and away he flew.

"The fairy folk went on with their moonlight dances, their mischief and their pranks, and finally, when Summer was almost over and the moon was yellow as gold, Puck came flying back, and on swift wings sought the council place of the fairies. There, mounted on a toadstool, he told the story of how Spring had stopped to play.

"It seems that when the time came for Spring to start on her earth journey, Mother Nature called the West Wind and the South Wind and gave them the Magic Bags.

" 'Make the path easy to follow,' she cautioned, 'for Spring is very young, and she must not lose her way.'

"The frolicsome winds promised to be careful and sped away, dropping from out the Magic Bags a violet there, a soft shower or a sunny day there, as guideposts to Spring, who was to follow them. But in one place the South Wind dropped, by mistake, so many violets that the ground was purple, and then a soft shower and a very sunny day!

"When Spring came dancing over the hilltops, following the way and scattering the earth with the beautiful things that filled her pinafore pockets, she came to this place, and being, as you know, very young, she stopped to play. All of the sunny day she laughed and sang, and when Night came she found Spring sleeping with the violets.

"But in the morning, when Little-Girl-Spring remembered Mother Nature's commands and started on, she could not find the way! For the violets and the soft showers and the sunny days could not live long with Winter in the land, and had died while the little Spring slept.

"Spring went back home, weeping; and Mother Nature put her to sleep in some comfortable Dreams, and then woke up Summer, who was quite wise and who knew the way without any guides at all. But good Mother Nature knew that there would be trouble on earth, for foolish, gentle little Spring was the only one who could manage rebellious Winter.

"And ever since the Springs have always come; but sometime, perhaps even this year, a foolish little Spring will stop again to play!"

The room was very dark, for the fire had burned low. The grandfather leaned forward and stirred the embers. The little girl got slowly to her feet.

"Thank you, granddaddy," she said, and slipped off to bed.

That night it seemed that Spring came to her during a sudden strange stillness when the blast of Winter died away. Perhaps it was only a dream, but it pleased the little girl, and in the morning she found that it was true. Spring had come.—Elizabeth Brown, in The Continent.

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Bend your knees to God, but put your shoulder to the wheel.

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